EUROPE's *Deliverance from* France *and* Slavery:

A

SERMON,

PREACHED AT

St. Patrick's Church,

DUBLIN,

On the 16*th* of *November*, 1690.

Before the Right Honourable the LORDS JUSTICES of *IRELAND.*

Being the day of THANKSGIVING for the Preservation of His MAJESTY'S PERSON, His good Success in our DELIVERANCE, and His safe and happy Return into *ENGLAND.*

By *WILLIAM KING*, D. D. Dean of St. *Patrick's DUBLIN:*
Since Bishop of *LONDON-DERRY.*

Printed at *Dublin.* And Reprinted at *London* for *Tim. Goodwin*, at the *Maidenhead* against St. *Dunstan's Church* in *Fleetstreet.* MDCXCI.

THE

Biſhop of *LONDON-DERRY*'s

Thankſgiving-Sermon

BEFORE

The Lords Juſtices of *IRELAND*,

November the 16th, 1690.

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TO THE READER.

THE great Reſpect and Reverence which is univerſally paid by the whole Church of *Ireland*, to the Author of this Sermon (whom His Majeſty has been graciouſly pleas'd to advance to the Biſhoprick of *Londonderry*) and of whom we here in *England* have large Accounts from thoſe who have come from that Kingdom; made me think it would be no unacceptable thing, to reprint this Sermon which was receiv'd with ſo great applauſe at *Dublin*: But this is all perſonal to the Author. The Book it ſelf needs not any Foreign recommendations drawn from Favour or Concern, for the Perſon who writ it: For here are many particular Matters of Fact hinted at, relating to the *Iriſh* Affairs, which are little known amongſt us; and the Cauſes of their and our late Miſeries and Diſtractions are ſo diſtinctly and methodically ſet down, that tho very many of them are generally known, and commonly talked of, and many more

have been of a long time ſufficiently gueſſed at by thoughtful and inquiſitive Men; yet ſuch Books can never be uſeleſs or unpleaſant, which ſet thoſe things all together in one continued Light, that before for the moſt part lay diſperſed in the Minds of thoſe who read them.

They that read the Sermon, will find other Beauties in it which will ſufficiently pleaſe them: Every thing is deſcribed in ſuch moving and lively Colours, that it was but a common piece of juſtice to ſo great and ſo good a Man, to Reprint a Diſcourſe which will aſſuredly convince the Nation, That the great eſteem which is paid to him in his own Countrey, proceeds neither from want of Judgment, nor from an over-great Partiality.

W. W.

To the Right Honourable

HENRY Lord *SIDNEY*,

Viſcount SHEPPY;

AND

THO. CONNINGSBY, Eſq;

Lords Juſtices of IRELAND.

May it pleaſe Your Lordſhips,

THIS Sermon was at firſt Compoſed, and is now Publiſhed, with peculiar Reſpect to Their Majeſties Subjects in this Kingdom. Thoſe in England *who had the Advantage of Enquiry and Correſpondence, need not the Informations here offered. But the Proteſtants of this Kingdom have been ſo long and induſtriouſly kept in the Dark, and not ſuffered to look into the Deſigns of thoſe that had them in Subjection, farther than they felt the effects of them, that many may be Strangers to the full extent of thoſe Deſigns, and the Miraculous Steps of Providence by which they have been delivered from them.*

I know much more might be ſaid, and has been ſaid on this Subject. But I have choſen thoſe Points that ſeemed to me moſt proper for the Occaſion. And, I hope, enough to ſatisfy us all of the great reaſon we have to praiſe God for our wonderful Deliverance, which was the deſign of the Diſcourſe.

Your Lordſhips can witneſs what ſenſe the Proteſtants of this City have of it; and for ought appears, the whole body of them through the Kingdom, are in their Preſent Majeſties Intereſt to a Man. Which could never have happened, if the late Government had been in any meaſure Tolerable to them. And had others,

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instead of being at ease where they were at that time, lived here under the Government they fancied so Indulgent, I doubt not but they would have had the same sentiments with us, and been cured of their Folly.

Your Lordships have come to the Government of this Kingdom in an Ill and Unsetled Posture of Affairs: but you need look back only to Presidents in each of your own Families to guide your Management with the happiest Success. Your Ancestors governed it in Times as difficult as the present, and had the chiefest part in reforming the Superstition and Barbarity of the Natives, and in setling Religion on that happy foot, on which it has since stood; but they, and all since, have been forced to leave the Work imperfect: It remains now, I hope, to be perfected by you.

Sir *Henry Sidney*, five times Chief Governor between the Years 1557, and 1578. *Adam Loftus*, Archbishop of *Dublin*, three times Lord Justice between the Years 1582, and 1600.

Your Lordships may reasonably conclude, that it is not an ease undertaking to Civilize and Reform this Nation, since so great Persons were not able to perfect it. And yet that it is to be done, because they went so far in it. For want of a vigorous prosecution it has been to do a-new every forty years hitherto. Your Lordships have the Experience of many such Periods to direct you how to do it effectually. We hope, and heartily pray, that it may now at last have its accomplishment in Your hands under Their Majesties Government; and that this may be one of the blessings of Their Reign, Providence has given you an opportunity of making your Selves, and your Memory, grateful to present and future Ages, by becoming happy Instruments in it. That you may be such, I hope your Lordships will believe is by none more zealously desired than by,

My LORDS,

Your Lordships most Humble

and Obliged Servant,

WILLIAM KING.

A

SERMON

Preach'd on the 16th of *November*, 1690.

PSAL. 107. 2d verſe. Old Tranſlation.

Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the Enemy.

V. 3. *And gathered them out of the Lands, from the Eaſt, and from the Weſt, from the North, and from the South.*

THankſgiving is all the Tribute we can pay to Heaven; and 'tis ſo eaſie a return for our Beings, and the many Comforts we receive from thence, that he is very inexcuſable and unworthy the Mercies he receives, who is backward in ſo eaſie an acknowledgment: hence the whole World has ever look'd on it as the ſecureſt way for continuing their preſent, and procuring new Bleſſings, to own God to be the Author of them, and to expreſs their gratitude in *Hymns* and *Sacrifices*, and in other Acts of Devotion and Thankſgiving, as appears not only from the People of God in the *Old Teſtament*, but likewiſe from the yet remaining Devotions of the Ancient Heathen.

This *Pſalm* is a ſolemn form uſed by the *Jewiſh* Church on ſuch occaſions: 'Tis not material to explain to you the firſt occaſion of its being made; it ſufficiently appears from my Text (which is the Introduction to it) that it was deſigned as a ſolemn return of Praiſe to God for redeeming the *Iſraelites* from Captivity, for delivering them from their Enemies, and bringing them back to their own Country, whence they had been driven by Violence and Oppreſſion, *verſ.* 39, 40.

Now this is ſo exactly our Caſe, and the deſign of our preſent appearing in this place, that I think there is no more incumbent on me, than to endeavour to beget in you a due ſenſe of it, and to ſtir you up to an hearty acknowledgment of God's preſent Mercies to us; and I promiſe my ſelf ſome ſucceſs in this undertaking, and that the conſideration of the following Particulars will make the ſame impreſſion on every body concerned, as it hath done on me.

Firſt therefore, Let us conſider our *Deliverance*.

And Secondly, The *Returns* we are obliged to make for it.

In our *Deverance* we ought to reflect,

I. On the depth of the Contrivance and Deſign againſt us, from which God has graciouſly been pleaſed at this time to deliver us.

II. On the great extent of it. All Princes in *Europe*, eſpecially ſuch as profeſs the Reformed Religion, being ſtruck at by it.

III. On the miraculous Concurrence of Providences for our deliverance, in breaking this Deſign ſo deeply laid, and vigorouſly proſecuted.

You all have ſuffered ſo much by this Deſign, and the memory of your Dangers and Deliverance from it is ſo freſh before you, that I need not trouble you with the particulars of it: 'Twas, in ſhort, to deſtroy you and your Religion, and enſlave all *Europe* under the Tyranny of the *French* King.

I. The depth of this Deſign appears, 1ſt, From the length of time, wherein it has been formed and carrying on. Some, and not

not without reaſon, date it from the very beginning of the Reformation; ſome from the Reſtauration of the Royal Family, and ſome from the *Pyrenean* Peace; but as it immediately concerns theſe Kingdoms, we can trace it by many Foot-ſteps from the Year 1670. ſince which time, not only we, but all *Europe*, have groaned under the fatal effects of it: As to this Kingdom of *Ireland*, we find a Scheme of it laid down at large in a Paper formerly found in the Earl of *Tyrconnell*'s Houſe; then Collonel *Talbot*, dated *July* 1671. ſuppoſed to be drawn up by his Brother *Peter Talbot*, then Titular Archbiſhop of *Dublin*, and accidently dropt about that time; ſeveral Copies of which have for many years been in Proteſtants hands. In this Paper are propoſed, The modelling the Army. The admitting *Papiſts* into Corporations. The bringing them to ſerve in Civil and Military Imployments, and the raiſing a vaſt Army of them to be tranſported into *England* on occaſion.

One Particular in this Paper is remarkable. 'Tis in theſe words; *The Toleration of the Roman Catholick Religion in* England *being granted, and the Inſolency of the* Hollanders *taken down, a Confederacy with* France, *which can influence* England, *as* Scotland *can alſo, will together by God's bleſſing make his Majeſty's Monarchy Abſolute and Real:* Where we ſee that the Deſign was to make the King Abſolute; and the means propoſed, Toleration of *Popery*, a War with *Holland*, and a League with *France*, all which were at that time put in practice, and have been proſecuted vigorouſly to this Day.

But 2*dly*, We ſhall better underſtand the depth of this Deſign againſt us, if we reflect on the Power, Policy, and Number of the Perſons engaged. The Power and Money of *France*, the Cunning and Craft of the *Jeſuits*, the numerous and bigotted Roman Clergy, the Wealth and Arms of *England*, were all to be employed to our Ruine; the Indigent and deſperate *Papiſts* of *Ireland* were to be armed, and let looſe upon us: The Common Enemy of Chriſtians, the *Turks* and

Ravaging *Tartars* were called into Chriſtendom to promote this Deſign, and their deſtructive methods of managing Wars by univerſal Slaughters, havock and burnings, brought into practice by the more Unchriſtian *French*: and to Crown their Deſign for the general Slavery and Deſolation of *Europe*, Proteſtants were cajoled, bribed or compelled to fight againſt, perſecute and devour one another. All which might be proved by undeniable Inſtances, if this Sermon were deſigned for a Hiſtory.

But 3*dly*, We may have a further Idea of the depth of this Contrivance from which God has hitherto delivered us, if we conſider the Methods uſed for effecting it: Had it been hatched in Hell, it could not have been more a myſtery of Iniquity than it was; more Black and Villanous means could not have been applied to bring it to perfection.

For 1*ſt*, We find Wicked and Treacherous Leagues and Conſpiracies entred into in order to carry it on: One of which is more eſpecially notorious and remarkable for its folly and falſhood; A League ſo contrary to all ſenſe as well as faith, that the great Princes concerned in it are yet aſhamed to own it; a League ſo miſchievous to *Europe* in general, and ſo deſtructive to *England* in particular, that it has brought them to the very brink of deſtruction: and it is only God's miraculous Providence that could, or yet can preſerve them: A League that broke the Ballance of *Europe*, ſo carefully preſerved by our wiſe Foreſathers, and by that means has advanced one, by depreſſing and ſinking all the reſt. This is that fatal *Confederacy with France*, propoſed in the forementioned Paper: Theſe are the *Engagements of Friendſhip and Alliance* which Monſieur *D'Avaux*, the *French* Ambaſſador, tells the States of *Holland*, in his Memorial of *September* 9. 1688. *the King his Maſter had with the King of Great Britain*: This is the Secret Treaty Abbot *Primi* tells us *his Britannick Majeſty ſigned in the Year* 1670. *whereby he ſhould have ſecured to him an abſolute Authority over his*

his Parliament, and the re-eſtabliſhment of the Roman *Catholick Religion in his three Kingdoms*: This is the *Alliance with France* which *Maloony* the Popiſh Biſhop of *Killaloo* in a Letter of his to Biſhop *Tyrell* of *March 8th.* 1689. (the Original whereof was found amongſt the Biſhop's Papers, and is ready to be produced) is ſo very angry that ſome *Trimmers* (as he calleth them) *obliged* King *James* to *diſown*; and this is the very ſource and fountain of all the preſent Calamities of *Europe*, but more particularly of ours.

A ſecond method of carrying on of this Conſpiracy to Ruin us, was by corrupting Miniſters, by granting large Penſions, and multiplying Bribes. I wiſh this means of promoting this wicked deſign had ſtopped at Miniſters, and that the honour of Princes had ſet them above the ſuſpicion of taking Bribes; for we are willing to think that it ſhould be below the Majeſty of a Crowned head to turn Penſioner, or to ſell his Crown or People for *Louis d' Ors*.

A third means for carrying on this Contrivance againſt us, was Murthering and Poyſoning; an Art too much practiſed of late in ſome Courts: and 'tis obſervable, that wherever the Life of a *Proteſtant* ſtands between a *Papiſt* and an Inheritance, it is of no long continuance; nor doth any Prince begin to appear vigorous or terrible to *France*, but he is in danger to be taken off in the prime of his age, and that not without ſuſpicion of foul play; witneſs Prince *Lewis* of *Brandenburgh*, and the Duke of *Lorrain*. There is much Gold in *France*, and there are every where wicked men ready to be bribed to do any thing; and 'tis not ſuppoſed of ſome, that they ſcruple much to make the experiment what it is able to do.

But 4*thly*, Where they could not Murther *Proteſtant* Princes, (it is hard to ſay where they have not attempted it) they endeavour to defeat them of their Succeſſion. We all are ſatisfied that this was the only womb that conceived a Prince of *Wales* for us, and gave him a Birth. There was an attempt of the

the ſame kind in the days of Queen *Mary*, which did not ſucceed to their mind; but time and experience make men wiſer; hence it is that the contrivance that proved abortive then, did with us come to perfection; but in ſuch a manner, that at the ſame rate (if allowed) we might be ſure never to fail of an Heir to defeat a *Proteſtant* Succeſſor.

A fifth means of promoting this deſign, was by calling the *Turk* into *Europe*, and by ſupporting that common Enemy of Chriſtianity to the ruin of thoſe that profeſs the holy name of Chriſt. And the *French* King, that he might embroil Chriſtendom by Sea as well as by Land, has made his Pride ſtoop to his Intereſt, and condeſcended to buy a Peace with the *Algerines*, Covenanting with them, to aſſiſt them in their Piracies, and their enſlaving Chriſtians. A Man and his deſigns are known by his Friends and Confederates: Now the *French* King's Allies are the *Bandity* of *Italy*, the *Pirates* of *Algiers*, the *Turks* and *Tartars* of *Aſia*, and the *Tories* of *Ireland*: What a mercy of God is it, to give us a Deliverance from the Conſpiracy and Deſigns of ſuch Monſters!

The depth of this Deſign appears from a ſixth method uſed to effect it, and that was to ſtir up and animate one party of *Proteſtants* to bite and devour another. 'Tis not bare difference of Opinion that makes men of different Sects ſo ſtrange and unſociable to one another, as we commonly obſerve them to be; but their ſtrangeneſs and enmity proceeds either from intereſt, or from ſome peculiar Principle that obliges them to perſecute and deſtroy all that differ from them, tho in a trifle. Where neither of theſe happen, or where men of different Opinions are not encouraged or ſuffered to hurt one another, we ſee they live very eaſily and lovingly together, of which *Holland* is an undeniable inſtance, and likewiſe this City under our late common ſufferings, in which the generality of *Proteſtants* notwithſtanding their difference in Judgment, lived with much mutual confidence and friendſhip: but it is a Principle of the

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Roman Church, that every Prince is obliged to root out and destroy all *Hereticks* out of his Dominions, and that under no less a penalty than Depoſition. This is required of Princes by the Councils of *Lateran* and *Conſtance*, and all *Popiſh* States and Princes have been ſo true to it in their practice, that I do not remember that there has been, nor believe that there is at this preſent, any Prince or State of that Perſuaſion, who doth Tolerate any Religion beſides their own in their Country, where they are able to ſuppreſs it with ſafety to themſelves: and they have generally been ſo eager upon it, that many have attempted it to their own deſtruction. No wonder therefore if their Perſons and Religion be very odious to men of different perſwaſions, ſince every body naturally hates one that is always ready to do him a miſchief. But I wiſh that they had kept this Principle to themſelves, and not induſtriouſly ſowed it amongſt *Proteſtants*, among whom they firſt by their Emiſſaries ſow falſe Doctrines and raiſe Schiſms, and then ſet up others to perſecute and deſtroy thoſe whom they themſelves have ſeduced. And when they have prevailed with one Party to bait, worry and exaſperate another to the height, they then take them off for a time, and put the Rods and Axes into the hands of the oppreſſed; and whilſt they yet ſmart under their ſufferings, they ſtir them up and encourage them to revenge themſelves on their perſecutors. By which Arts they make the breach irreconcilable and the difference, tho inconſiderable in it ſelf, to become the ground of an eternal Schiſm and Feud between the parties whom they have thus daſhed againſt one another.

We all know that theſe were the methods uſed to ſet us together by the ears ever ſince the Reformation; and in the two laſt Reigns 'twas particularly obſervable, that Toleration and Perſecution ſucceeded one another by turns, and were timed juſt as they ſerved moſt effectually to ſet People a madding againſt one another. One day the Laws muſt all be put in execution, and none muſt be a favourite that would not be forward

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to execute them; the next day the Persecution must not only be stopped, but the instruments of it exposed to the revenge of those they had exasperated, and forced to take their turn in suffering, by the Actions and Law-suits of such as they had wronged. Thus the common Conspirators against our Peace, Liberty, and Religion, blew the coals and kindled a flame amongst us that was like to devour us all: and 'tis God's great mercy that we have escaped it. These are a few of those considerations which might be offered to shew the depth of this design, from which our good God has graciously redeemed us.

II. But I haste to the Second Head of my Discourse, whence we may have occasion to magnify God's goodness in our Deliverance; and that is from the extent of the design against us, which was equal to its depth; it being of a vast and comprehensive Nature.

The true and great design was to satisfy the ambition of the King of *France* by advancing him to the universal Monarchy of the *West*.: *England* might be cullied and wheedled with the imaginary pleasure of *Mastering* his *Parliament*, of getting his *will of his People*, and setling *Popery*: *Holland* with the hopes of gain and a free Trade; The *Pope* and *Emperor* with the specious pretence of re-establishing the Catholick Religion: but the true and bottom-design was to enslave *Europe*, and to make the *French* King as great and as pernicious to the *Western* Princes and States, as the *Turk* has been to the *Eastern*. And they did not miss the matter, who in the Emblem represented these two as sawing the Globe asunder, whilst the King of *England*'s part was to pour in Oil to make the work more easie for them: a thing so destructive to the true interest of his Crown, that it is a miracle how he could be prevailed on to accept of the employment, much more how he should be able to prevail with his Subjects to assist him in it. Whatever be pretended of the stubbornes or ungovernableness of the People of these Nations; it certainly argued a very passive and submissive tem-

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per in them to give Money so liberally, and to Fight so fiercely as they did, to destroy themselves and their fellow *Protestants*, to make sport for their common adversaries, and serve the interests of their most inveterate and most dangerous enemy, the *French* King.

Secondly, The Design was universal, and aimed at the destruction and enslaving all the Kingdoms and States of *Europe*: No distinction of *Protestant* or *Papist*, Enemy or Ally. All were equally devoted to destruction in it.

The Duke of *Lorrain* was actually turned out of his Dukedom. The Prince of *Orange* (his present Majesty) was deprived of his Principality of *Orange*. The Empire was partly to be given up to the *Turk*, and the remaining Princes were to apply themselves to *France* for Protection, and to chuse his Son King of the *Romans*. The Dukedom of *Savoy* was to be brought in under the notion of *Pupillage*. The Princes of *Italy* were frightned, bought, or wheedled out of their strong Holds; and the Keys of their Country (such were *Casal* and *Guastalla*) put into *French* hands. *Sicily* was perswaded to Rebel, and sollicited to serve the *Spaniard*, as they had done the *French* before in the famous Vespers, *Genoa* was to be Bombed, *England* bought, and *Holland* drowned. *Spain* had a Barren Queen designedly made so (as many believe) put upon him, that his Crown might fall to *France* by Succession. The *Northern* Kingdoms, whose cold and distance secured them from immediate attempts, were yet taken off from assisting their Neighbours, and bought into something worse than a neutrality. The great Contrivers and Managers of these, were the *French* King, the great *Turk*, and I need not name the third in the Triumvirate. 'Tis too much that we groan yet under the mischievous effects of their Conspiracy; which has been no less pernicious to all *Europe*, than that of *Antony*, *Lepidus*, and *Augustus* was to the *Roman* Common-Wealth. There is no doubt but all these have been designed, attempted, and almost brought to perfection within these 20

years by ſtrength of this Confederacy: and there is not one Prince or State in all *Europe* that has not been concerned in the fatal effects thereof.

But 3*dly*. This deſign was levelled more immediately at the deſtruction of the *Proteſtants* of *Europe*. The *Extirpation of the Peſtilent Northern Hereſie* has been long known to be the Principal Article in it, and was probably the pretence and bait that induced his late Majeſty to eſpouſe it. He was not fonder of being *obeyed without reſerve* than of propagating his Religion; and perhaps he chiefly deſired an abſolute Authority over his Subjects, that he might compel them to come into the Boſom of his Church. What buſineſs had he with a ſtanding Army, or numerous Troops of Dragoons, but to employ them as Miſſionaries to convert his Heretical Subjects? The example of *France* had taught him their uſe; and that Dragooning was a much more effectual way to *Reconcile* men than Sermons, or Arguments. In ſhort, by this Conſpiracy, the *Proteſtants* of *France* are already deſtroyed: thoſe of *Savoy* turned out of their Country: thoſe of *Holland* have been invaded, and forced to cover themſelves with their Waters. And as for us in *Ireland*, I need not tell you, how we have been uſed: The leaſt hint is ſufficient to refreſh your memories; and the danger we have eſcaped, is yet ſo near, that it ſuperſedes all neceſſity of a deſcription. It has been ſaid of ſome, that when they have been ſhewed the next morning, the danger they eſcaped in the night they have died with apprehenſion. I am ſure no Precipice can have a more dreadful proſpect to thoſe that have eſcaped it than our danger ought to have, and will have to all that duly conſider, and look back on it. But God has Redeemed, and Saved us out of our Enemies hands: He has brought us back into our own Land, and we are now before him this Day to Magnifie him for our Deliverance. Let us therefore joyn in that which is the burthen of this Pſalm, *O that men would Praiſe the Lord for his goodneſs, and Declare the wonders he doth for the Children of men.*

But 4*thly*. This Conspiracy had a peculiar respect to the Free States of *Europe*. 'Twas about the time of the entring into this League, that famous saying was applied to *Holland*, *Delenda est Carthago*. It was pretended to be of ill consequence to Princes and Crowned Heads, to let a Common-Wealth be their Neighbour, lest the sight and example of Liberty might influence their People: they combined therefore to destroy them, that the slaves of *France* might not understand, that there was a milder Government in the World, than the Tyranny of their Master. If his present Majesty cou'd have been prevailed on to come into the Confederacy, he needed not have ventured his Life to rescue *England*, and merited a Crown by such hazardous undertakings. He might have been a King out of hand in his own Country, and secured of his Succession to the *English* Throne, but he scorned Crowns of *Lewis*'s giving: much more one, that he cou'd not take without injuring his Country; the Liberty of which is due to his Ancestors, and the Preservation of it to Himself. But when they cou'd not corrupt, they resolved to destroy him; and that more particularly because they look'd on him, as the Patron and Defender of the Liberty of *Europe*, to which they on all occasions declared their enmity. 'Tis not imaginable, with what Passion and Zeal their whole Party here used to enlarge on the Praises of an Absolute Government, how impatient they were to hear any one name to them the Laws, the Liberty of the Subjects, or a Common-Wealth. No, the King's Will was the only Law they cou'd endure to hear of, and they mightily admired, and praised the submissive temper of the *Mahometans*, that counted themselves happy to be under a Power, which when it pleased might present them with a Bow-string. They did not mince the matter, but openly professed, that they designed to free the King from the chains of the Laws, and the Pupilage of Parliaments: or as the *Irish* Proposals, I mentioned before, word it, *make his Monarchy absolute and real*. The very terms of the League, accord-

ing to Abbot *Primi*, were to *ſecure* to the King *an Abſolute Authority over his Parliament, and the Re-eſtabliſhment of the Roman Catholick Religion in the three Kingdoms of* England, Scotland, *and* Ireland.

But *5thly*. This Confederacy, or rather Conſpiracy, had a peculiar relation to *Ireland*. The great Body and Magazine of Men, whoſe hands were to perform this Work in theſe Kingdoms, were to be raiſed out of *Ireland*: The *Iriſh Propoſals*, I have ſo often mentioned, promiſe 150000, part of them were to be the King's immediate Guards; part of them the ſtanding Army of *England*; and all of them the Inſtruments of our ſlavery. In order to make them conſiderable, and to hire them to do their work cheerfully, *Ireland* was to be ſeperated from the Crown of *England*, and made independant on it. The *Engliſh* intereſt in it was to be deſtroyed, and the *Proteſtants*, under the notion of *Whigs*, *Fanaticks*, *Cromwelians*, rooted out of it. How near theſe things were to taking effect, you all can witneſs, they were not only deſigned and attempted, but actually, for the moſt part, executed upon us; our Eſtates were taken away, and this Kingdom cut off from *England* by Acts paſt in their late *pretended Parliament*, our Houſes were filled with Soldiers and Dragoons, our Churches poſſeſſed by *Romiſh* Prieſts, our Perſons ſhut up in Priſons, and our Religious Aſſemblies interdicted. Our Friends and Relations, our Nobility, Gentry, and Clergy, driven, for the moſt part, out of the Kingdom, attainted for Life and Eſtates, and an Army ready to be tranſported into *England*, if God had not put a ſtop to their Deſigns, and confounded their Devices. 'Tis by his Mercy *we are Redeemed from the Lands from the North, and from the South*, and therefore let us give Thanks unto him, and Praiſe him.

You ſee then the Extent of this Deſign, that it took in all the Princes and States of *Europe*; that it ſtruck at our Eſtates, our Liberty, our Lives, and above all at our Religion; that it was carried on by many and powerful hands, and by the moſt ſe-

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cret and efficacious methods. And who else cou'd defeat such a contrivance or put a stop to it, but the same God that bounds the Sea with a heap of dust, and says to the Waves thereof, hither shall you come and no further?

III. Which is a proper Introduction to my third Head, the miraculous Concurrence of Providences for our Deliverance, in breaking this Design so deeply laid, and vigorously prosecuted. These were so many and so remarkable, that I doubt whether ever any Revolution was accompanied with a chain of such strange and unaccountable Accidents. I shall mention only a few, that every body must have observed, and leave you to judge, whether the Finger of God must not be acknowledged in them.

First therefore, It was strangely unaccountable, that the *Pope*, who seemed to have a great stake and interest in this Design, and, as one wou'd imagine, was most deeply concerned in the success of it, should upon a trifle break with the *French* King; and not only desert his Party, but most cordially espouse the opposite side: and that the King of *France*, who never before stuck at any thing when interest was in the case, upon the World's counting it base or wicked, shou'd refuse his Ghostly Father common Justice in Matters of so little moment as the *Regale* and *Franchises*. It is plain, that the *Pope* has right on his side in both these, and that the *French* King was not much concerned either in profit or honour to defend them: The *Regale* being a new Usurpation, and the *Franchises* an ancient Nuisance: yet so obstinate have both sides proved in the contest, that we hope 'tis become irreconcilable. Now if this had not happened, the Counter-League of the Princes of *Europe* to the *French* Conspiracy cou'd hardly have been entred into or continued; 'tis this takes off the odium from the Emperour and King of *Spain* of assisting his present Majesty to redeem *England*, and deprives the *French* King of the advantages he proposed to himself by declaring this a War of Religion: It being

rediculous to pretend a Holy War against the Father and Head of his Church. This averſion of the *Pope* to the *French* deſigns is an obſtacle in the way that neither *Lewis* nor *James*, can yet get over, tho the one begs hard, and the other offers fair to remove it: Having profered the *Pope* all that he deſired at firſt, and to oblige the *French* Clergy to own his Infallibility into the bargain.

Thus God ſhews, that the hearts of Kings are in his hands: that he can make them ſtoop and do mean things, when it will do them no good; and obſtinate when yielding would be ſerviceable to them. It cannot but be eſteemed a further Providence, that two *Popes* ſhould ſucceed one another of the ſame humour, which is not common, and ſhould perſevere in the ſame enmity to *France*.

But 2*dly*. It muſt be owned as a ſignal piece of Providence in God to have raiſed up a Man endued with the Courage, Cloſeneſs, and Activity of his preſent Majeſty: Who durſt attempt ſo ſtrange, and inhumane probability, ſuch an impracticable thing as our Deliverance. 'Tis a rare thing in the World that one Man ſhould have the dexterity to engage, and the wiſdom to manage ſo many different Intereſts into a Confederacy, and argues a particular Providence.

3*dly*. It was another piece of Divine ordering, that his Majeſty ſhould be ſo particularly intereſſed and engaged to undertake this Work before it was too late, and our deſtruction unavoidable. If we had gone on a few years in the courſe in which we were, in all probability our condition would have become altogether deſperate. But the eagerneſs of the Conſpirators to cut off their preſent Majeſties from all hopes of Succeſſion to the Crown, made them introduce a Prince of *Wales* two or three years ſooner than they were ready for him: they knew very well when he appeared, the perſons concerned would be provoked to the height; and that then, if ever, their preſent Majeſties muſt appear for their Right, and the Kingdoms for their Deliverance; againſt which they were not as yet prepared; ſo

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they had not yet ſufficiently trained the *Iriſh*, nor filled the Army in *England* with *Papiſts*: for want of which they were not able to make any reſiſtance againſt the Prince of *Orange*: Having awakened him before they were prepared for him, and neceſſiated him to make his deſcent into *England*, whil'ſt the Arms were ſtill for the moſt part in the *Proteſtants* hands, and the *Papiſts* in no capacity to awe them.

4*thly*. The very pretended Birth of the Prince of *Wales* was ſo ill managed, that it was not ſo much as a well contrived Cheat. The very *Papiſts* complained of it, and that publickly in Print. There was publiſhed here, amongſt many others under the late Government, a Virulent Paper againſt his preſent Majeſty, Entituled, *England's Criſis, or the World well amended*. To give it the greater credit, the Author pretends to be a *Proteſtant*, and the evidence of truth forced from him this following paſſage. *One reaſon of his* (the Prince of *Orange*'s) *Expedition had at leaſt a ſhew of Juſtice in the Quarrel; I mean the buſineſs of the Prince of* Wales, *which I cannot but confeſs, ſome People managed, as if they deſigned either that we ſhould not believe at all, or if we did, our belief ſhould be as implicit as to Succeſſions and Inheritances here, as that of the Romaniſt is in his expectation of Inheriting the Kingdom of Heaven hereafter.* This, it is true, they imputed to the Treachery of Councellors and Managers: But when their Zealots writ, and King *James* permitted ſuch Accounts of that Matter to be publiſhed, 'tis a ſign the buſineſs needed an Apology; and that by God's juſt Judgment on them, their uſual dexterity failed them in it.

5*thly*. It was a peculiar Providence in this Affair, that King *James* did not adhere determinately to any Councels or Councellors; but did things irreſolutely and by halves. I find *Papiſts* in their Letters to him complaining of this, and cautioning him againſt it; one intreats him for *Gods ſake, not to liſten to trimming Councellors, whoſe averſion to his Religion, and cunning deſign of ſpinning out his Life with their* Pian Piano *put them*

upon urging to him, *that great alterations are dangerous, when carried otherwise, than by slow and imperceptible degrees.* The same tells him, that *nothing causes irresolution more than a medley of Councellors of a different Religion from their Prince*, yet King *James* could never free himself from this *Medley:* And that is the reason that his Actions were never of a piece; and that he commonly spoiled his business by doing too much, and yet too little; thus he ought either not to have brought any *Irish* or *French* into his Army, or made the whole intirely *Papists.* He ought either to have accepted the *French* King's Assistance and Fleet without reserve, or else broken with him altogether, and declared against him: But by hanging between both he lost the affections of his own Subjects, which might have supported him, and the benefit of Foreign Assistance, his doing and undoing things had the same effect, in which, and many other particulars, his not sticking intirely to one sort of Councellors was to us a great Providence.

I must reckon it as a sixth, That the States of *Holland* should without scruple trust their All into His Majesty's Hand, and be content to run his fortune; which they plainly did in his Expedition. We all know that the *United Netherlands* are a free People, most Jealous of their Liberty, and who have done and suffered more to maintain it, than perhaps any Nation in the World. And as they are jealous of their Liberty, so they are close and wary, and not apt to venture too much at one stake. Now that such a People should commit the absolute disposal of their *Navy, their Armies, and their Money, the very Sinews of their State*, to one Man, and venture all in the same Bottom with him, was an *unbounded Trust and Kindness*, as his Majesty himself is said to have expressed it to them. They trusted not only him, but the Winds and Seas for his sake: And tho' they had such intire confidence in his Conduct and Faith, as not to ask him what he designed, yet the hazard of a Winter-Voyage, where the whole of their State was at once exposed to the Mercy of

a Tempeſt, was ſufficient to have ſtumbled them, had not the ſame God, that inclined the hearts of *Iſrael* as of one man towards *David*, knit their hearts to him and made them tender of his *Life* and *Perſon*, where they without heſitation ventured their State.

7*thly*. It muſt be owned as an effect of the ſame Providence, that King *James*'s Court and Miniſters were ſo blinded, that they could not ſee into his preſent Majeſty's deſigns: And ſo ſecure that they would not give credit to the many Advices given them of theſe Preparations, of which we can give no other account than that of *Job*, Chap. 5. 13. *He taketh the wiſe in their own craftineſs, and the councel of the froward is carried headlong; they meet with darkneſs in the day, and grope in the noonday, as in the night.*

8*thly*. I ſhall only mention King *James*'s deſerting his Army in *England*, on which if he had abſolutely caſt himſelf, and depended on their Fidelity, it is certain by what has happened ſince, that a great part of them would have ſtood by him. There were enough to make a vigorous Oppoſition, who were willing to run his Fortune, if God had not enfeebled their Courage, and put fear in their Hearts. It was this opened the way to one of the greateſt Revolutions that ever happened in that Kingdom, almoſt without a drop of blood; which muſt be owned as a ſingular Providence.

9*thly*. It was an over-reaching act of Providence, to make that the Key to open a way for our ſettlement, which was projected by our Enemies, as the certain means to embroil us for ever. I ſuppoſe no body doubts, but thoſe who adviſed King *James* to deſert the Kingdom, believed, that we could never come to a ſettlement without him: and yet the event proved directly contrary to their expectation; for his preſence in all probability had been ſuch a rub to our ſettlement, that it had not been eaſie to get over it. It was indeed ſtrange we ſhould come to a Reſolution ſo ſoon, eſpecially where the weight of the

matter was ſo great, and the opinions of men ſo divided, that in the near equality of voices, the wiſeſt could not foreſee how it would end, till Heaven it ſelf determined it. For what elſe could have brought ſuch different Intereſts and Judgments to acquieſce in the concluſion?

Neither, in the 10*th* place, muſt we imagine that the ſtrange and abſurd diviſion of *Proteſtants* in *England* into *Jacobites* and *Williamites*, happened without a Providence. Whatever ſence ſome may have of it in other reſpects, we of this Kingdom muſt own it as a great and ſignal Mercy. King *James* and his adherents here reckoned upon a ſtrong and numerous Party in *England*, and were affraid if they had utterly deſtroyed us, that they ſhould have loſt them, and therefore in many caſes were obliged to bear an eaſier hand towards us, than otherwiſe they would have done. And whatever Favour or Forbearance we received from them, was intirely due to this conſideration. This was the uſe God made of this Faction, and now it has ſerved his purpoſe, I hope he will extinguiſh it.

11*thly*. God in his Providence ſo ordered it, that King *James* found an unexpected diverſion in *Ireland*, that employed all his Forces till things were ſetled in *England*, and till his preſent Majeſty had leiſure to break the Enemies power in *Scotland*, and prepare for the Conqueſt of *Ireland*. Had King *James* on his Landing in *Ireland*, found no oppoſition in it, but been intirely at Liberty to joyn his Forces with that Party that appeared for him in our neighbouring Kingdom, every one is ſenſible, how fatal the event might have proved, not only to *England*, but alſo to the Liberty of all *Europe*. But it pleaſed God to find him work here by an unexpected Oppoſition, which not only imployed, but ruined his beſt men; and loſt him ſuch an Opportunity as never could again be expected. If we conſider the Places and Perſons that made this Oppoſition, it is a Miracle that they ſhould undertake, much more that they ſhould ſucceed in it, and it looks as if God Almighty in his Providence had

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raiſed them up for that juncture, and inſpired them with Reſolution in an extraordinary manner, to ſhew his power in their weakneſs, and his care of us, in the ſeaſonableneſs of their undertaking. Our Enemies were very ſenſible of the unluckineſs of this accident, as they called it, and curſt *Derry* and *Eniskillin*, as the occaſion of the ruin of their affairs.

12*thly*. It was certainly a great Providence to us, that his Majeſty in perſon ſhould undertake the Reduction of *Ireland*. At a time, and in ſuch circumſtances, that King *James* and his Party judged it impoſſible, and promiſed themſelves, that they had made him ſuch work at home, that he ſhould rather fear an Invaſion from *Ireland*, than think of an Expedition into it. But the Providence of God by his ſingle Courage and Reſolution broke all their meaſures, and put them out of thoſe methods, which they imagined ſo well concerted, that it muſt be impoſſible to defeat them.

13*thly*. Can it be aſcribed to any thing elſe than a ſingular Providence, that they ſhould miſtake themſelves, and diſregard the advices, or rather (as they themſelves uſed to call them) *their Orders from France*, ſo as to put themſelves to the hazard of a Battel, when delay was ſo much their intereſt whatever it coſt them, and ſo eaſie to them had they not been infatuated?

14*thly*. It was no leſs an over-ruling Providence, that an Army ſo well Trained, Diſciplined, and Armed, and ſo advantagiouſly poſted, ſhould make ſo little oppoſition. The advantage of their Poſt by all intelligent men was reckoned above three to one; and it had been impoſſible to beat them from it, had not the God of Battels enfeebled their hearts, and animated his Majeſty to an Attempt, that ſeems next in ſtrangeneſs to that of *Jonathan*'s on the *Philiſtines*: and which perhaps only his Majeſty of all men living would have attempted.

15*thly*. Add to this, the ſtrange panick fear that ſeized the vanquiſhed. Tho' their Troops were for the moſt part untouched, and a very few fallen, yet ſuch a dread and terror poſſeſſed them,

as did formerly the *Syrians* at *Samaria*, and they fled where no man purſued them. King *James* did not ſtop till he got out of the Kingdom, and his Army fled as far as the Sea would let them, had they had Ships they would have gone all together.

16*thly*. I muſt remark it further as a peculiar Providence, that his Majeſty's victory happened at ſuch a critical time, that the Peace of *England*, nay perhaps the fate of *Europe* depended on it. Had it but been delayed one week, no body knows what would have been the conſequence.

17*thly*. The ſaving of this City of *Dublin* from ſo often threatned, and as both we and the generality of our Enemies believed, reſolved deſtruction, is another piece of Divine goodneſs, and withal ſo ſtrange, that we can give yet no account of it, or ſo much as gueſs at what altered their reſolution. I need only mention this to moſt of my Hearers, to fill their Hearts with Admiration, and open their Mouths with Thankſgiving to God for the Miracles of his Mercies.

18*thly*. And yet there is ſtill behind a greater Miracle and Mercy than this, and which we can hardly think on without Terror, and that was the miraculous preſervation of His Majeſty's Perſon in the Battel. To whom we may apply what *David* affirms of himſelf, *there is but a ſtep between me and death*, our danger came nearer even within a hair's breadth. If there were no dangers and difficulties in life, we ſhould not be ſenſible of particular Providences: But one ſuch eſcape as this awakens the ſence of Religion, and of God's Power more in our hearts than many years of even and uninterrupted happineſs. We muſt acknowledge, that all our Lives in him were at the Mercy of that one Bullet: and 'twas ſurely the God of Battels in his unſpeakable Mercy and Providence preſerved us. If Thouſands of us had died, the Enemy would not have cared for us. And notwithſtanding they loſt the Battel, yet they would have counted it a Victory, and their loſs ſufficiently ballenced by the

the ſingle life of his preſent Majeſty. 'Tis certain they would willingly have given their Army for it. And this alone is ſufficient to teach us how to value it, and what thanks we owe to God for preſerving it.

In ſhort, we had not, neither have we yet in our utmoſt view another Chance to ſave us, our Liberties, Eſtates, or Religion, but this one, of His Majeſty's coming to the reſcue of theſe Kingdoms: and his undertaking it has been carried on by ſuch a miraculous chain of Providences, that we muſt acknowledge, that it is by the *Grace of God*, that *William* and *Mary* are now our King and Queen. Perhaps they have more viſible Reaſons to put that in their Titles than any Princes in Chriſtendom.

Let us therefore own the whole of our Deliverance to be a Work of God, and aſcribe it intirely to him, without aſſuming any part of it to ourſelves. God in his Providence has ſo ordered the matter, that we in this place have had no hand in it, or pretence to it. And as for others, it plainly appears not to be ſo much a work of man, or carried on by humane means, as by the over-ruling Providence of God. 'Twas manifeſtly God, rather than the People, ſet our King and Queen on the Throne. The People obſtructed it as much as they could, by their Diviſions; the Nobles oppoſed it; the Mighty ſtood up to hinder it; the Nations combined againſt it; but God had them in deriſion, and not only delivered Their Majeſties from the ſtriving of the People, but alſo made them their Head: 'Tis He, *the moſt High, that ruleth in the kingdom of men, and giveth it to whomſoever he will:* 'Tis He raiſed up King *William* to be a Deliverer to us. And, to ſumm up all, 'Tis he that *delivered us from ſo great a death, and doth deliver: in whom we truſt that he will yet deliver us.* And therefore to him be the ſole glory of it.

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And now, that God has ſo ſignally appeared for us, let us (which was the *Second* general Head I propoſed) conſider what returns we are obliged to make him.

Firſt, Let us remember, that it was not for nothing that he delivered us. He had certainly a peculiar deſign in ſaving us from the hands of our Enemies, by ſo many and ſo remarkable Providences, *even that we might ſerve him without fear.* Let us therefore employ thoſe Lives, Liberties, Eſtates and Churches to his Service, that he has preſerved for us, and reſtored to us. Let us avoid thoſe Provocations that induced him to bring ſuch heavy Judgments upon us: and let us remember, how eaſie it is for him to bring us to a condition much worſe than that from whence he delivered us; and aſſure our ſelves, that if inſtead of ſerving him, we ſerve his Enemies, the Devil, and our Luſts, he will make his Providence as ſignal in our future puniſhment, as it has been in our preſent deliverance. It were eaſie to point out the Sins that provoked God, and occaſioned our late Sufferings, and the ſame Cauſes will always have the ſame Effects.

2*dly.* Let us own God's goodneſs to us in our late Sufferings; how in the midſt of his Anger he remembred Mercy; how he made our Sufferings eaſier to us than we expected, and Relieved us ſooner than we cou'd have reaſonably imagined. He continued us among the Living, when we expected Death. He gave us Hearts to bear up under our Preſſures; and made us Unanimous and Kind to one another. He preſerved us from *Famine and Peſtilence*, which we feared; and granted us, for the moſt part, opportunity of meeting together, to Worſhip him; and in many things rather afforded our Enemies an occaſion of ſhewing their Malice, and wicked Intentions againſt us, than of executing them. So that we muſt acknowledge with the *Pſalmiſt*, that the *Lord has chaſtned and corrected us, but hath not given us over unto death.*

3*dly.*

3*dly*. Let us be thankful to God for our Deliverers, and thankful to them for the great Pains they have taken, and the great Dangers they have run to effect it. This is in a manner all we can return them at preſent, for all the Pains and Coſts they have been at for us; and for all the Generoſity they have ſhewed towards us; our Enemies having diſabled us in a great meaſure either to help our ſelves, or make any retribution to them. However, what we can do, let us do chearfully. And let us return at leaſt our hearty Acknowledgments and Prayers to God for them: Eſpecially for Their Majeſties, whoſe parts have been ſo ſignal in it, that they revive in our minds the Memories of the ancient Hero's the Kings and Queens of *England*, the *Edwards*, *Henries*, and *Elizabeth*, that made us ſafe at Home, and dreadful to our Neighbours. If we conſider what we have ſeen the King do in *Ireland*, and what part her Majeſty in the mean time acted in *England*, it muſt be our own faults if we are not a happy People under ſuch Princes, and we muſt be very ungrateful both to God and them, if we are not ſenſible of his goodneſs, in bleſſing us with ſuch Governours; either of which ſeems capable of Governing much larger Territories, than they yet poſſeſs; And I hope, as they are entitled to them, ſo in time they will acquire them.

4*thly*. Let us ſpare no Pains nor Coſt to perfect this Happy Work of our Deliverance; and let us remember, that if this had not happened, we muſt have loſt our Eſtates and Liberty, and perhaps together with them our Lives. Who would not within theſe laſt three years have given one half of his Eſtate to ſave the other? And then what great matter if we give half of our Incomes for ſome years, to enable Their Majeſties to ſecure the whole to us, ſince whatever it coſt us, 'tis but reſtoring part of what we have ſaved, or had reſtored by Their means.

5*thly*.

5thly. Let us not Grudge or Murmur at the Hardships or Difficulties, with which we may be obliged to struggle for a few years. No great Cure was ever perfected without putting the Patient to some pain, and then why should we expect it? those that saw not what we suffered under the late Government, may think some things hard at present. But I observe, that the People of this Kingdom, that seem to have the greatest cause to complain, are best satisfied; which gives us reason to suspect, that if any complain, 'tis rather from their dissatisfaction with the present Government, than their particular uneasiness. And I am afraid some amongst us are become like the *Roman* Common-Wealth in the time of *Sylla*, which, as the Historian observes, could neither indure its Wounds nor its Remedy: 'Tis want of experience in the World for any one to expect, that such a great Revolution should be brought about, without exposing many to Hardships and Difficulties. But he that has Patience shall see the end of his Hope.

Lastly, Let us lay aside all Animosities amongst Ourselves, and all Virulency against our Enemies. Let us be Charitable to the Distressed, and mindful of those that have not yet obtained their share in this Deliverance. Let us perform our Vows and Engagements to God, which we made in our distress. Let us lay aside Self-interest, and set ourselves to lay the Foundations of a Solid Peace, in Piety and Justice. That the God of Peace may delight to bless us and our Governors; and grant us an Intire Victory over our Enemies; a Happy Union and Agreement amongst Ourselves: and minister unto us many more Occasions of Thanksgiving.

F I N I S.